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Unraveling Servant Leadership and Antecedents Through Development of Language Based Dictionary

Sonakshi Gupta

Organizational behaviour & Human Resource Management, Indian Institute of Management, Indore

f15sonakshig@iimdr.ac.in

Ranjeet Nambudiri

Organizational behaviour & Human Resource Management, Indian Institute of Management, Indore

ranjeet@iimdr.ac.in

1.Abstract Today's challenging times compel us to change our views on leadership behaviour as it urges for a more moral and ethical leadership and people-centric management. A leadership approach that is inspired by the tenets of servant leadership which largely relies on the ideology of service and welfare of the followers (Dierendonck, 2011). The challenges of the twenty-first century namely technological advancements, economic globalization, environmental threats, racism, the glaring economic inequalities between the rich and the poor, war, etc. can be solved by increasing the ownership among people through ethical and moral grounding from leadership approaches such as servant leadership (Parris & Peachey, 2013). In this paper we address the gap by creating a language and dictionary based vocabulary by using diction software because the construct of servant leadership is fragmented across different disciplines and needs to be integrated (Eva, Robin, Sendjaya, Dierendonck, Liden, 2018). Literature on Servant Leadership has been skewed towards the outcomes whereas very few studies has explored antecedents of Servant Leadership to address this gap we identify resoluteness or persistence, tendency to bring change and hopefulness as antecedents to Servant leadership

Keywords: Servant Leadership, Nobel peace prize award, Dictionary, Service, Antecedents

2.Introduction

It is observed that research in leadership has been skewed towards the needs, relevance and challenges of the leader and hardly any attention is paid to the follower's perspectives (Krasikova, Green, & LeBreton, 2013). Hence new leadership theories that focus more on follower aspects have recently gained traction (Shamir, 2007). One such theory is that of servant leadership.

Robert K Greenleaf propounded Servant Leadership by writing three essays in 1970, 1972a and 1972b respectively (Greenleaf, 1970; Greenleaf, 1972a; Greenleaf, 1972b). Greenleaf's (1970) work on servant leadership which focuses on the needs of the followers more than the needs of the leader or organization is the seminal work which forms the foundation for other researchers to study it further. In his essay "The servant as leader" Greenleaf (1970 pg,22) defined servant leadership as "the natural feeling one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is a leader first."

Even though the concept of servant leadership was introduced in the 1970s, research on the topic has been limited. The recent systematic literature review discusses that though the topic has more than 100 articles published in the last 4 years alone the construct still lacks clarity and coherence which has resulted as an impediment for the development of it's theory(Eva, Robin, Sendjaya, Dierendonck, Liden, 2018). One of the reasons for the popularity of servant leadership is because of its so many positive outcomes such as behaviour outcomes, attitudinal outcomes, leader and performance-related outcomes.

 Insert Table 1 about here

Recently, researchers (Sendjaya & Sarros, 2002) started to conceptualize servant leadership building on the premises laid down by Greenleaf. Consequently, different researchers (Spears, 1998; Spears, 2004; Russell & Stone, 2002; Barbuto & Wheeler, 2006) have come up with different conceptualizations of servant leadership. After a thorough literature review, it was found that different conceptualizations of the construct lack integration.

This paper attempts to address this literature gap by developing a dictionary and vocabulary based conceptualization of servant leadership. From an academician perspective, this study contributes to the literature by integrating the concept of servant leadership and by removing the ambiguities around it by developing a language based construction of servant leadership. Since studies on servant leadership have mainly focused on its outcomes to address this gap we

propose resoluteness or persistence, tendency to bring change and hopefulness as antecedents to Servant leadership.

3.Purpose

Parris and Peachey, (2013) in their systematic literature review on Servant Leadership Theory discusses that even though researchers are testing the theory in different cultures organisational setting in the United States and the Asia Pacific region still there is a dearth of studies that should be conducted in other parts of the world (Parris and Peachey, 2013). There are various definitions of servant leadership but most studies use the definition given by Greenleaf(1970, 1972 a,b, 1997), Spears (1998), and Laub (1999) to define servant leadership (Parris and Peachey, 2013), still the concept lacks consensus over its definition(Van Dierendonck 2011). This leads to confusion and ambiguity among the researchers and they end up creating their own variation of theoretical model and definitions which in turn increases the confusion(Van Dierendonck, 2011).

Since different researchers have defined an operationalised servant leadership with a variety of dimensions the construct lacks consensus(Van Dierendonck, 2011) regarding a clear definition or the mechanism by which it operates(Hernandez et al., 2011).

For instance, the dimensions responsible morality, transcendental spirituality, and transforming influence (Sendjaya, 2003) are included in the conceptualization by Sendjaya, 2003 whereas Barbuto and Wheeler, 2006 emphasise on emotional healing, wisdom, and organizational stewardship, altruistic calling, persuasive mapping. While others conceptualizations include vision, influence, trust, service, and credibility (Farling et al., 1999) essential for servant leaders. Such ambiguity and vagueness explicit in these re-definitions of servant leadership weaken theory(Winston & Fields, 2015).

Eva, Robin, Sendjaya, Dierendonck, Liden, (2018) notes *“most of servant leadership studies provide loose descriptions of what why and how servant leaders behave towards their followers as they do.* They also commented that the definition given by Greenleaf is an authoritative statement on servant leadership but still lacks clarity which has resulted in multiple conceptual studies on servant leadership *“where the definition and indicators were stretched to fit each others argument”* (Eva, Robin, Sendjaya, Dierendonck, Liden, 2018).

Servant leadership did not gain popularity in top tier journals in comparison to other well-defined leadership theories because researchers have found poor conceptualization of servant leadership along with poor measurement. Consequently, the credibility of the hypothesis and validity of the studies are questionable (Eva, Robin, Sendjaya, Dierendonck, Liden, 2018).

After an extensive literature review on various definitions and conceptualizations of servant leadership, we feel that the theory lacks integration and has become ambiguous since different researchers have come up with their own definition and models of servant leadership with varying degree of inspiration from how it was conceptualized by Greenleaf (Dierendonck, 2011).

Insert Table 2 about here

4.Literature review

Leadership literature started 200 years back hence the topic is one of the most intensively researched in organisational and behaviour studies. The success or failure of any organisational system is dependent on proper and efficient leadership skills of the leader of such systems(Barrows, 1997). Consequently, it is important to study leadership to reveal the factors responsible for effective leadership(Parris and Peachey, 2013). Leadership can be defined as a process that is used to influence one's followers in a work environment in order to channelize their energy towards the achievement of common goals(Barrows, 1997). Many studies suggest that employees and people in an organisation are responsible for the success of an organisation (Parris and Peachey, 2013).

Recently the link between ethics and leadership is studied a lot. leadership such as ethical leadership authentic and servant leadership are a result of such studies (Parris and Peachey, 2013). A recent meta-study by Hoch et al(2018) at all have established the incremental validity of servant leadership over other leadership authentic and ethical leadership.

After an extensive literature review where realize that the construct servant leadership needs to be more comprehensive and integrated. Eva et al., (2018) divide the literature on servant leadership into three phases the conceptual development phase, the measurement phase, and lastly the model development phase. The systematic review also agrees with us that the construct still lacks coherence and clarity in the field they also emphasize that although servant leadership is studied in cross-disciplinary areas the research is still fragmented among different disciplines and seeks integration(Eva, Robin, Sendjaya, Dierendonck, Liden, 2018).

5. Conceptualizations of Servant Leadership

5.1 Greenleaf's conceptualization of Servant Leadership (Greenleaf, 1970; Greenleaf 1970a; Greenleaf 1972b) Greenleaf emphasised on four important aspects in his conceptualization Firstly, he stresses that a Servant Leader has a natural feeling that one wants to serve. Secondly, this feeling results in the need to lead. Thirdly, he stresses that this motivation to lead is different from one who is a leader first, in other words, someone whose primary motivation is to lead is not a servant leader rather a person whose primary motivation is to serve is one. Lastly, he emphasises that a servant leader is someone who prioritizes followers needs and empowers them to be more autonomous, healthier, wiser (Greenleaf, 1970; Greenleaf 1970a; Greenleaf 1972b).

5.2 Spears ten characteristics (Spears, 1998) Larry C. Spears (who was a student of Greenleaf) recognised ten characteristics based on the original writings of Greenleaf, that represent the behaviour of a servant leader. In the book, *Insights on leadership: Service, stewardship, spirit, and servant-leadership* Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment, and Building community are the ten characteristics that Spears has explained (Spears, 1998). In Spears' own words these characteristics are not an exhaustive list but they provide a critical map to understand the concept of servant leadership and convey the significance that it can offer (Spears, 1998).

5.3 Laub's Organizational Leadership Assessment (Laub, 1999) The OLA facilitates one to assess an organization's health depending on six crucial aspects of an effective and efficient servant-led organization by assessing the perceptions of managers, leaders and supervisors. Though OLA does not assess servant leadership at an individual level. Following are the key six areas that OLA measures a) Values people-values people (believing, serving, and nonjudgmentally listening to others); (b) develops people (providing learning, growth, encouragement and affirmation); (c) builds community (developing strong collaborative and personal relationships); (d) displays authenticity (being open, accountable, and willing to learn from others); (e) provides leadership (foreseeing the future, taking initiative, and establishing goals); and (f) shares leadership (facilitating and sharing power) (Parris and Peachey, 2013).

5.4 Farling's servant leader-follower transformational model (Farling, Stone and Winston 1999). In this paper, the authors defined servant leadership and discussed a theoretical model of servant leadership with variables such as Vision, influence, credibility, trust and service. Servant leadership is compared and contrasted with Transformational leadership though they conclude that servant leadership is a form of transformational leadership.

5.5 Page & Wong conceptual framework for measuring servant leadership (Page & Wong, 2000) The model can be divided into 4 categories of variables namely a) character orientation variable (humility, integrity and servanthood) b) people orientation variables (caring for others, empowerment for others and developing others) c) task orientation variables (visioning, goal setting and leading) and d) process orientation variables (modelling, team building and shared decision making). Unfortunately, Wong's model also lacked field research to empirically validate the model (Winston, 2004).

5.6 Russell & Stone's model of servant leadership attributes (Russell & Stone, 2002) In 2001 Russell proposed a set of nine characteristics (Vision, trust, service, credibility, pioneering, modelling, empowerment and appreciation of others) for servant leadership. In an extension of this study conducted by Russell & Stone categorised these as the functional attributes of servant leadership and introduced eleven novel accompanying attributes for Servant Leadership

(Anderson, 2009) The accompanying attributes complement the nine functional attributes for servant leadership to be effective.

The model proposed by Russell and Stone is one of the most extensive models for servant leadership. The authors have also mentioned that the accompanying attributes can sometimes also act as prerequisites for effective servant leadership. Russell(2001), and Russell and Stone (2002) recognised trust for followers as a value of a servant leader, along with service and empowerment.

This model is criticized because the authors have not differentiated between the functional attributes and accompanying attributes and hence it is not clear why a particular attribute has been categorised as functional or accompanying attributes (Dierendonck, 2011) Also, the model lacks sufficient information to project these variables, unique to servant leaders when compared with non servant leaders (Winston, 2004). As Winston(2004) as pointed out Russell and Stone's model is silent about the causal links between these variables as independent, dependent, moderating, or mediating. Parris and Peachey have also criticized the model because it lacks methodology(Parris and Peachey, 2013)

5.7 Patterson's & Winston's model of Servant Leadership (Patterson, 2003; Winston, 2003)

The focus of Patterson's model is on virtues as she argues that servant leadership is all about virtues. The emphasis in this model has been on the idea of the need to serve which can be one of the advantages and strength of Patterson's model (Dierendonck,2011). Patterson's model of servant leadership is the expression of leader to follower interaction through seven different variables namely leaders Agapao, humility, altruism, vision, trust, empowerment and service. Pattinson emphasizes that a servant leader does what is best and rights for their followers without the concern for organisational outcomes.

Winston's model compliments Patterson's model and explains the follower to leader interaction through six variables(Follower's Agapao, commitment to the leader, self-efficacy, Intrinsic motivation, altruism towards leader and service. The model explains how follower's Agapao leads to service for the leaders. When these models are analysed together they both form a complete model that explains how a servant leader effects is a follower and how a follower affects the servant leader to achieve what the servant leader aspires to achieve (Winston, 2004).

5.8 Barbuto & Wheeler servant leadership behaviours (Barbuto & Wheeler, 2006)

Based on the definitions and work of servant leadership by Greenleaf, Barbuto and Wheeler designed a Servant Leadership Questionnaire (SLQ). Servant Leadership has been operationalised into five different dimensions namely altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship. Their unique contribution was the dimension of "altruistic calling" which is a differentiating factor for servant leadership (Beck, 2014)

5.9 Sendjaya, Sarros, and Santora model of servant leadership behaviour (Sendjaya, Sarros and Santora, 2008) Service orientation, a moral and spiritual approach and a holistic outlook are the characteristics of the model developed in 2008, by using both qualitative and quantitative analysis (Beck, 2014). In this model “spirituality” is observed as a significant source of motivation for a servant leader which is similar to the concept of “calling” in Barbuto and Wheeler’s Model(Fry, 2003; Herman, 2010; Pawar, 2008).

This model included six variables namely authentic self, voluntary subordination, responsible morality, transcendent spirituality, and transforming influence and covenantal relationships. They have also made a scale for their conceptualization.

5.10 Liden, Wayne, Zhao, and Henderson’s model of Servant leadership (Liden et al., 2008) They created a model where they argued that certain antecedents has an effect on servant leadership such as culture, context, follower receptivity and leadership attributes and eventually leads to some leadership outcomes. Sadly, the antecedents identified in this conceptualization are conceptual(Beck, 2014). The model has observed the effect of both group-level and individual-level servant leadership on outcomes at individual unit analysis(Hunter, et al, 2013).

All the above different conceptualization have some positives and negatives, but the theory is underdefined (Parris and Peachey, 2013) and authors such as Anderson have observed that different authors are grappling with definitions for servant leadership(Anderson, 2009).

Hence, this increases the problem of the plurality of servant leadership for researchers, managers and students to wonder and ponder what servant leadership actually is.

 Insert Table 3 about here

6. Theoretical foundations

6.1 Servant Leadership theory

Many researchers have stressed the fact that the primary motivation for leadership should be a desire to serve. Only when a leader assumes the position of a servant in their relationship with followers, employees and fellow workers can servant leadership emerge(Russell and Stone, 2002). In contrast with the conventional belief that a leader emerges because he guides his followers to achieve certain specific organisational goals, by giving orders(Senge,1990), a servant leader’s prime motivation is to serve others to be what they are capable of becoming (Greenleaf, 1977).

Servant Leadership's motivational element (i.e to serve others first) implies a fundamental prerequisite which helps in distinguishing the concept of servant leadership from other similar leadership thoughts(Sendjaya and Sarros, 2002). A servant leader leads with the mentality of “I serve” in contrast to “I lead”(Sendjaya and Sarros, 2002).

It is argued that leaders exist to serve first not to lead first. In other words, the servant leader operates on the idea that “I am the leader therefore I serve” which is different “I am the leader therefore I lead”(Sendjaya and Sarros, 2002). A servant leader should not be motivated by self-interest rather it should actually ascend from a higher plane of motivation that aims at fulfilling the needs of others(Greenleaf, 1977).

The source of the motivational base of a servant leader is grounded in the leader's values beliefs and principles (Farling, Stone and Winston, 1999) or spiritual insights or humility (Graham, 1991). Due to these intrinsic motivating factors, a servant leader is ready to play the role of a servant for their followers, they also help the servant leader to exhibit self-sacrificial behaviours(Choi & Mai-Dalton, 1998).

Servant leaders are a natural servant because they perceive and view themselves as someone who is a servant first, so it distinguishes them from someone who is the leader first since such leaders serve out of promptings of conscience or in conformity with normative expectations (Greenleaf 1977).

The leader-follower relationship is of a client-server relationship and not a supervisor-subordinate or master-slave relationship(Sendjaya & Sarros, 2002)

The behaviours of a servant leader are grounded in the servant leaders self-concept which is that of a steward for people and organization (Reinke, 2004). A steward is espoused with the responsibility of managing the business affairs of the household, someone who is given the responsibility for money property goods and other servants. However servant leadership uses the words steward that carries the idea of a trustee, Trustee is someone to whom something of value can be entrusted. The leader-follower relationship is of a client-server relationship and not a supervisor-subordinate or master-slave relationship(Sendjaya & Sarros, 2002)

Hence such a leader host organisation in trust to the public it serves (Greenleaf,1977). Block stresses that the idea of stewardship is basically the willingness to be held accountable for the well-being of a community by operating in the service of the community members (Block,1993). Hence a servant leader perceives their followers as community members who have trusted the servant leader(the steward) to uplift and assist the followers in achieving what they are capable of becoming(Sendjaya & Sarros, 2002).

The servant leader is committed to achieving organisational goals within the realm of shared organisational values because of the most significant tenant of servant leadership i.e. stewardship (Reinke, 2004).

Going beyond one’s self-interest has been described as an essential characteristic of a servant leader by Greenleaf(Dierendonck, 2011). Consequently, in order to exercise servant leadership in an organisation, it is essential that the leader considers creating an environment that facilitates growth and development of followers (Hale and Fields, 2007; Liden et al., 2008; Van Dierendonck, 2011).

Development of the followers can be done directly through training and mentoring or indirectly through exhibiting behaviours which encourage followers to engage in activities of self-development (Winston and Fields, 2015). Hence, servant leadership is grounded in a need to serve at an individual level in situations where the power and position in an organisation facilitate for the leader to fulfil this need (Clemmons and Fields, 2011; Ng et al., 2008).

7. Data

In this paper we argue that Nobel Peace Prize winners are servant leaders, they work for masses at times forgoing their own needs, they work to bring peace, and they are always committed to their followers well being. They are committed towards their goals because of a calling that motivates them to lead in order to serve others. We have considered only the speeches of Nobel Peace laureates because the Nobel Peace prize is awarded to someone only if they fulfill certain criteria. According to the will of Alfred Nobel, the Nobel Peace Prize should be awarded to someone who in the last year "shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses."¹ Since everyone who has received this award must have fulfill this criteria hence for our study we are only considering the acceptance speeches of Nobel Peace laureates and not their personal contributions.

The acceptance speeches of Nobel Peace Prize was retrieved from the official website of the Nobel Prize <https://www.nobelprize.org/prizes/lists/all-nobel-peace-prizes/>. In this paper speeches from last 5 decades were taken i.e. in total 58 speeches as for some years multiple awards were given.

We came up with seventeen important dimensions for servant leadership namely Agapao Love, Altruistic Calling, Authentic Self, Awareness, Building Community, Empathy, Extremes, Service, Conceptualization, Determination, Emotional Healing, Helping followers grow and succeed, Humility, Leadership, Persuasion, Shared Decision Making, and Stewardship. Under each dimension we had identified words from 10 different conceptualizations and five Nobel Peace Prize acceptance speech. We chose only five acceptance speeches because after we selected the words from five speeches we couldn't find new words from further speeches, the words from further speeches were synonyms of the already chosen words. Hence, we only considered five speeches as we reached a theoretical saturation for new words for our dictionary. We ensured that the five speeches chosen were from different areas of contributions done by Nobel laureates. Please refer to Table 4 for more details on these five speeches.

 Insert Table 4 about here

¹ Lyons, Kate (2015, October 7). How do I ... win a Nobel peace prize?. Retrieved from <https://www.theguardian.com/world/2015/oct/07/how-do-i-win-a-nobel-peace-prize>

Then we made word list for each dimension by adding synonyms under each dimension. We describe in brief these dimensions:-

7.1 Emotional Healing

Spears in his conceptualization emphasise healing to be a significant tool for integration and transformation. Those who have gone through any emotional hurt, are recognised by the servant leader and they help such broken-spirited people to heal themselves (Spears, 1998). Spears draws from the seminal work of Greenleaf where he states “There is something subtle communicated to one who is being served and led if implicit in the compact between servant-leader and led is the understanding that the search for wholeness is something they share.” (Greenleaf, 1970). Different studies suggest that healing is one of the most required skills for effective leadership (Dacher, 1999). Another study that talks about the acceptance, ability to forgive and humility in a similar sense than that of emotional healing (Fry, 2003). Though all of the studies may not use the term healing or emotional healing the aspects that are studied are similar to the process of emotional healing

Emotional healing is one of the characteristics of servant leadership that distinguishes it from other Leadership theories (Barbuto & Wheeler, 2006).

Liden describes emotional healing “as the act of showing sensitivity to others' personal concerns” (Liden, Wayne, Zhao, & Henderson, 2008). A leader’s skill and commitment in helping the followers in their spiritual recovery from hardship and trauma, such leaders use emotional healing to be empathetic and effective listeners that aids in followers process of healing (Barbuto & Wheeler, 2006).

7.2 Humility

Page and Wong’s discusses humility as an important aspect and they classify it under character orientation variables with integrity and servanthood (Wong & Page, 2003). Additionally Patterson while explaining their leader-follower interaction with the help of their seven variables states that Leader’s Agapao Love affect the Leader’s humility and altruism towards their followers (Patterson, 2003)

7.3 Building community

Spears discusses building community as one of ten characteristics for a Servant Leader (Spears, 1998). An organization can act as communities if the employees are committed to each other, communicate among themselves and solve their issues collective (Peck, 1998). Several studies advocate that community building can result in a higher follower’s commitment and organizational identity. Building community is operationalized as an ability to instil a sense of community spirit in an organization (Barbuto & Wheeler, 2006). Creating community that acts as a forum for employees where they can address their issues collectively helps followers to feel more committed towards their leader (Goffee and Jones 2001)

Page and Wong (2000) also talk about dimensions such as caring for others and developing others. Similarly, Liden et al (2008) in their conceptualization talk about creating value for the community.

7.4 Authentic self Servant Leader lead authentically(Autry, 2001), such leaders exhibit integrity (Russell & Stone, 2002), accountability (Block, 1993), humility (Patterson, 2002) and vulnerability(Patterson, 2004). Contrary to insecure leaders who “operate with deep, unexamined insecurity about their own identity” servant leaders can work behind the curtains without acknowledgement from others (Sendjaya, Sarros and Santora, 2008).

7.5 Altruistic calling One of the dimensions from Barbuto and Wheeler’s (2006) conceptualization is Altruistic calling. A leader’s innate desire to bring positive change in his followers' life is described as Altruistic calling. Since Altruistic calling is a philanthropic purpose in life, the goal of such leaders is to put others’ interests ahead of their own and work tirelessly towards meeting the followers’ needs(Barbuto & Wheeler, 2006).

7.6 Shared decision making A servant Leader is someone who takes into account the needs of the followers and what will help them grow and work on fulfilling those needs. He is not a leader who decides what is best for his followers on his own, he listens to their needs, requirements and challenges. Employees and followers are considered with respect, they are not just mere employees but they are a part of a team who work collectively and make decisions with shared information(Page & Wong, 2000).

7.7 Conceptualization Conceptualization refers to creating a vision and dream and focus one’s energy to achieve that vision. It is a creative process(Barbuto & Wheeler, 2002) that assist employees to use mental models (Spears, 1995). It is operationalized as developing an environment that creates mental models and encourages lateral thinking (Barbuto & Wheeler, 2002). In Greenleaf’s words “The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities (Spears, 1999).”

7.8 Extremes Extremes means a leader’s capability to convert a difficult task into an achievable one. It means that an effective Servant Leader can change an impossible dream into a possible task.

7.9 Service Service is one of the most significant tenets on which servant leadership stands. Greenleaf has also emphasized that the fundamental motivation for a servant leader is a natural feeling is to serve others, this innate feeling to serve others leads to the conscious choice of leading others (Russell and Stone, 2002).

7.10 Determination Determination like extremes is a team that we drive from analysing the five Nobel Peace prize winners. The speeches have a common element i.e. determination. The Nobel prize award winners had one thing in common in the face of adversity they strived for their goal with a lot of will and determination.

7.11 Helping followers grow and succeed The very definition of servant leadership is to fulfil the requirements and needs of followers and in the process help them grow and succeed. Greenleaf says that the best test is to check if the followers have become free more autonomous,

healthier, wiser, freer(Greenleaf, 1970). Liden et al, (2008) describe helping followers grow and succeed as “demonstrating genuine concern for others' career growth and development by providing support and mentoring”.

7.12 Empathy A servant leader is someone who tries to understand others such leader empathize with others. the belief that everyone should be identified and accepted for their unique qualities. A servant leader always looks for the intention behind their coworkers and accept them even if they don't accept their behaviour(Spears, 1999). They are also empathetic listeners(Russell and Stone, 2002).

7.13 Persuasion A servant leader is someone who uses persuasion instead of their organisational authority in decision making. They try to convince others with logic and arguments in order to come to a consensus. Contrary to traditional leadership styles where leaders use their authority or superiority in order to take decisions(Spears, 1999).

7.14 Stewardship Stewardship in relation to servant leadership is someone who is a trustee. A trustee is someone who takes care of something valuable as a guardian. The utmost priority of stewardship in relation to servant leadership is to be committed to fulfilling the needs of others(Russell and Stone, 2002). It makes use of persuasion rather than existing control (Spears, 1999).

7.15 Awareness Awareness along with self-awareness assist a servant leader in understanding issues related to ethics and values. A self-aware servant leader can have a perspective on an issue from a more holistic approach. In Greenleaf’s words “Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity(Greenleaf, 1977).”

7.16 Agapao Love The definition of agape love as explained in the book “The Servant” by James C. Hunter is that “agapao” is a word which describes unconditional love rooted in the behaviour towards others without regard to their due. It is the love of deliberate choice(Hunter, 2008). When Jesus speaks of love in the new testament the word agape is used, a love of behaviour and choice, not a love of feelings.” essentially it means to behave nicely and properly to everyone including those who behave badly. So this is different than love as an effect or feeling.

7.17 Leadership Leadership can be defined as a process that is used to influence one's followers in a work environment in order to channelize their energy towards the achievement of common goals(Barrows, 1997)

After a factor analysis, we figured that there are a total of 4 factors.

i) Emotional healing, humility, building community, authentic self, altruistic calling, Shared decision making, conceptualization and extremes load on one factor so we named this factor Communitarian Gracefulness.

- ii) Service, Determination, helping followers grow and succeed and empathy load on a specific factor we named this factor Investment in follower's well being.
- iii) Persuasion, stewardship and awareness load on a particular factor we named it Persuasive Steward.
- iv) Agapao Love and Leadership Load on a factor we named Compassionate Nurturer. These four factors are summarised in Table 5

The dimension empowering had to be left out since it was not loading on any of the four factors. Please refer to Table 6 for the correlation matrix.

 Insert Table 5 about here

 Insert Table 6 about here

8. Propositions Propositions

Communitarian Gracefulness has dimensions such as extremes, conceptualization. Conceptualization signifies that the servant leader dreams of a goal or vision for his followers and employ his talents to help them achieve them. Similarly, extremes is the ability of the leader to change a difficult task into an achievable one. Hence we propose

Proposition 1 Communitarian Gracefulness will be positively related to Activity (a master variable that signifies change and movement)

Communitarian Gracefulness encompasses dimensions such as building community, shared decision making and altruistic calling. These dimensions are related to making decisions and being resolute about achieving them. A servant leader is persistent about achieving the needs of the followers, that help him in building the community. For instance, if the altruistic calling of a servant leader is to help women to achieve equal pay, he strives to help them with persistence.

Hence we propose,

Proposition 2 Communitarian Gracefulness will be positively related to Certainty (a master variable that signifies resoluteness and Persistence)

Investment in follower's well being encompasses dimensions such as Service, helping followers grow and succeed and determination. A servant Leader serves his followers to achieve their needs. Similarly, such leader helps his followers to grow and succeed and eventually become empowered. A servant leader is determined in his approach while serving his followers hence all these dimensions lead to change and so we propose,

Proposition 3 Investment in follower’s well being will be positively related to Activity (a master variable that signifies change and movement)

Servant Leadership creates a space that facilitates caring, supportive and listening environment (Greenleaf, 1977). It is essential that an effective leader can inculcate a high level of hope (Shorey and Snyder, 2004). Studies that show a positive link between hope and motivation to lead (Cerff, 2006). Much like servant leadership hope is developed by creating a supportive, listening and caring environment (Snyder, 1994).

A servant leader has the capacity to serve the needs of their followers in a way that enhances hope especially if the followers lack hope. Similarly, Agapao love refers to serving the best interests of followers, strengthen their weaknesses and nurture the best in one's follower (Cerff and Winston, 2006). Optimism and hope together are one of the four provisions by effective leaders that satisfy followers needs and helps in contributing to their followers' achievement of positive outcomes (Bennis, 1999).

According to hope theory, “an individual cognitively analyses two aspects pathway(i.e the route to their goal) and willpower (i.e. their motivation in starting and maintaining the route to their goals)” (Synder, 2000). In diction the master variable Optimism signifies hope.

Hence we propose that Compassionate Nurturer will be positively linked to the master variable of optimism which signifies hope.

Proposition 4 Compassionate Nurturer will be positively related to Optimism (a master variable that signifies hope)

So we propose that someone who is resolute or persistent has a tendency to bring change and hopeful will be more likely to be a servant leader than someone who is not, in other words, Resoluteness or persistence, tendency to bring change and helpfulness are antecedents to servant leadership.

8.Results

We ran correlation among the four factors (Communitarian Gracefulness, Investment in the follower’s well being, Persuasive nurturer and Compassionate Nurturer) and the five master variables (Activity, Optimism, Certainty, Realism and commonality). After running correlation, we found that Investment in the follower’s well being, Compassionate Nurturer were positively correlated with Activity, Optimism respectively. Communitarian Gracefulness was also correlated with Activity and Certainty. (All the correlations were found to be significant)

 Insert Table 6 about here

9. Methodology

In this paper, we create a Dictionary and vocabulary based conceptualization (using Mckinsey, Short & Payne, 2012) of servant leadership which helps in reducing the ambiguities around the construct by developing a language based construction of servant leadership. Various

conceptualization (ten) of servant leadership along with five acceptance speech of Nobel Peace Prize winners from last five decades was selected as an appropriate text to analyze in our case. Hence, we combine inductive as well as deductive approaches for this step. Once a sample of such text was selected, based on the sample inductive word lists was developed. We came up with eighteen important dimensions for servant leadership namely Agapao Love, Altruistic Calling, Authentic Self, Awareness, Building Community, Empathy, Conceptualization, Determination, Emotional Healing, Empowering, Extremes, Helping followers grow and succeed, Humility, Leadership, Persuasion, Service, Shared Decision Making, and Stewardship. Under each dimension, we had identified words from 10 different conceptualizations and those five Nobel Peace Prize acceptance speech. For creating the dictionary we created a word list of all the words under each dimension and their synonyms and add those dictionaries in the DICTION software. Once the dictionary was created the last step is to validate and assess the psychometric properties of our construct. To assess the inter-rater reliability (Krippendorff alpha) additional words were solicited from three judges. Each dimension's Krippendorff alpha was above .8 which is the acceptable range. Next, we validate our dictionary by running a standard analysis for all the speeches for 5 decades (58 speeches for some years multiple awards were given) and obtain the score for the 5 master variable Activity, Optimism, Certainty, Realism, and Commonality.

10. Contribution

Since it was found that different conceptualizations of the construct lack integration. The paper attempts to address this literature gap by developing a dictionary and vocabulary based conceptualization of servant leadership. From an academician perspective, this study contributes to the literature in the following ways. Firstly, We integrate the concept of servant leadership by removing the ambiguities around it by developing a language based construction of servant leadership. Secondly, The paper explores some antecedents for servant leadership which have not been explored earlier. We expand research on servant Leadership by providing the construct with the much-needed integration. To the best of the author's knowledge, we are the first paper that attempts to address this gap in the literature.

Table 1: Outcomes of Servant Leadership (Eva, Robin, Sendjaya, Dierendonck, Liden, 2018)

Behavioral outcomes	Attitudinal outcomes
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Collaboration among employees (+) Employee deviance (-) OCB (+) Helping behaviors (+) Self-rated CSR (+) Team effectiveness (+) Voice behavior (+)	Positive job-related outcomes (i.e. engagement, satisfaction, thriving) (+) Work-life balance (+) Commitment (+) Psychological well-being (+) Empathy (+) Volunteer and service motivation (+) Person-environment fit (+) Identification (+) Negative job-related outcomes (i.e. turnover intention, cynicism) (-) Work-family conflict (-)
Leader-related outcomes	Performance outcomes
Trust in the leader (+) Perceived leader effectiveness (+) Perceived leader integrity (+) LMX (+)	Employee, team, org. performance (+) Innovative-related performance outcomes (+) Customer-oriented performance outcomes (+) Group social capital (+) Knowledge sharing (+) Service quality (+) Team efficacy (+)

Table 2: Excerpts from papers stressing on lack of consensus on Servant Leadership (Research Gap)

<p>There is still no consensus about a definition and theoretical framework of servant leadership (Dierendonck, 2011; Parris & Peachey, 2013)</p>
<p>Researchers started coming up with their own definitions and models, to a lesser or greater degree inspired by his work. This has resulted in many interpretations of servant leadership, exemplifying a wide range of behaviors (e.g., Laub, 1999; Russell & Stone, 2002; Spears, 1995)</p>
<p>Unfortunately, as Van Dierendonck (2011) has noted, servant leadership has been described and operationalized with a large variety of dimensions and there is still little consensus about a clear definition of servant leadership or the mechanisms by which it works (Hernandez et al., 2011)</p>

Despite the increasing academic interest in servant leadership **a lack of coherence and clarity** around the construct has **impeded its theory development**. This lack of a clear definition spurred multiple conceptual papers on servant leadership where the **definition and indicators were stretched to fit each author's argument**. While several decades of cross-disciplinary research have resulted in advancing the theory of servant leadership, **this research is fragmented across disciplines and yet to be integrated** (Eva, Robin, Sendjaya, Dierendonck, Liden, 2018).

Table 3: Constructs of servant leadership (Adapted from Dierendonck, 2011)

Spears (1998)	Laub (1999)	Farling et al.(1999)	Page and Wong (2000)	Russell and Stone (2002)	Patterson (2002)	Barbuto & Wheeler (2006)	Sendjaya et al. (2008)	Liden et al. (2008)
Listening	Values people	Vision	Humility	Vision	Agapao	Altruistic calling	Authentic self	Emotional Healing
Empathy	Develops people	Influence	Integrity	Trust	Humility	Emotional healing	Voluntary subordination	Creating value for community
Healing	Builds community	Credibility	Servanthood	Service	Altruism	Wisdom	Responsible morality	Conceptual skills
Awareness	Displays authenticity	Trust	Caring for others	Credibility	Vision	Persuasive mapping	Transcendent spirituality	Empowering
Persuasion	Provides leadership	Service	Empowerment for others	Pioneering	Trust	Organizational stewardship	Transforming influence	Helping subordinates grow and succeed
Conceptualization	Shares leadership		Developing others	Integrity	Empowerment		Covenantal relationships	Putting subordinates first
Foresight			Visioning	Modelling	Service			Behaving ethically
Stewardship			Goal setting	Empowerment				
Commitment			Leading	Appreciation of others				
Building community			Modelling					
			Team building					
			Shared decision making					

Table 4: List of the five Nobel Peace Prize

Year	Nobel Peace Prize Laureates
2016	Juan Manuel Santos
2014	Kailash Satyarthi
2004	Wangari Maathai
2002	Jimmy Carter
1986	Elie Wiesel

Table 5 : Post Factor Analysis, categorising the seventeen dimensions into four factors.

Factors	Dimensions	Explanation
Communitarian gracefulness	Emotional Healing	Those who have gone through any emotional hurt, are recognised by the servant leader and they help such broken spirited people to heal themselves (Spears, 1998)
	Humility	humility is a characteristic for a servant leader (Page and Wong, 2003; Patterson 2003)
	Building community	It is operationalized as an ability to instill a sense of community spirit in an organization(Barbuto & Wheeler, 2006)
	Shared Decision Making	A servant Leader is not a leader who decides what is best for his followers on his own, he listens to their needs, requirements and challenges(Page & Wong, 2000)
	Authentic self	A servant leader is someone who acts authentically with integrity, humility and accountability
	Conceptualization	It refers to creating a vision and dream and focus one's energy to achieve that vision.
	Altruistic Calling	is a leader's innate desire to bring positive change in his followers life
	Extremes	is a servant leader's capability to change things from difficult to achievable.
Investment in follower's wellbeing	Service	Service is one of the most significant tenets on which servant leadership stands.
	Determination	Servant Leader strive for their goal with will and determination
	Helping followers grow and succeed	servant leaders fulfill the requirements and needs of followers and in the process help them grow and succeed.
	Empathy	Servant leader tries to understand and empathize with others
Persuasive Steward	Persuasion	Servant leader uses persuasion instead of their organisational authority in decision making
	Stewardship	Stewardship in relation to servant leadership is someone who is a trustee.
	Awareness	Awareness along with self awareness assist a servant leader in understanding issues related to ethics and values
Compassionate Nurturer	Leadership	A servant leader's need to serve results in his motivation to lead
	Agapao Love	"agapao" is a word which describes unconditional love rooted in the behavior towards others without regard to their due

Table 6: Correlation Matrix

	Communitarian Gracefulness	Investment in Followers wellbeing	Persuasive Steward	Compassionate Nurturer
Activity	.273*	.381**	0.167	-0.229
	0.038	0.003	0.21	0.084
Optimism	0.01	0.016	0.088	.429**
	0.94	0.905	0.512	0.001
Certainty	.329*	0.095	0.052	-0.159
	0.012	0.478	0.701	0.233
Realism	0.044	0.24	0.075	-0.124
	0.743	0.069	0.577	0.354
Commonality	0.214	0.009	0.207	-0.144
	0.106	0.944	0.119	0.281

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Annexure

List of Nobel Peace Prize winners we analysed for the study is as follows:-

Year	Nobel Peace Prize Winners
2018	Denis Mukwege (DR Congo) and Nadia Murad (Iraq)
2017	International Campaign to Abolish Nuclear Weapons (ICAN)
2016	Juan Manuel Santos (Colombia)
2015	The National Dialogue Quartet (Tunisia)
2014	Kailash Satyarthi (India) and Malala Yousafzai (Pakistan)
2013	The Organisation for the Prohibition of Chemical Weapons (OPCW)
2012	The European Union (EU)

2011	Ellen Johnson Sirleaf and Leymah Gbowee (Liberia), Tawakkul Karman (Yemen)
2010	Liu Xiaobo (China)
2009	Barack Obama (US)
2008	Martti Ahtisaari (Finland)
2007	Al Gore (US) and the UN Intergovernmental Panel on Climate Change
2006	Muhammad Yunus (Bangladesh) and the Grameen Bank
2005	International Atomic Energy Agency and Mohamed ElBaradei (Egypt)
2004	Wangari Maathai (Kenya)
2003	Shirin Ebadi (Iran)
2002	Jimmy Carter (US)
2001	Kofi Annan (Ghana) and the United Nations
2000	Kim Dae-jung (South Korea)
1999	Medecins Sans Frontieres (Doctors Without Borders)
1998	John Hume and David Trimble (Northern Ireland)
1997	Jody Williams (US) and the International Campaign to Ban Landmines
1996	Carlos Filipe Ximenes Belo and Jose Ramos-Horta (East Timor)
1995	Joseph Rotblat (Britain) and the Pugwash movement
1994	Yitzhak Rabin, Shimon Peres (Israel) and Yasser Arafat (PLO)

1993	Nelson Mandela and Frederik de Klerk (South Africa)
1992	Rigoberta Menchu (Guatemala)
1991	Aung San Suu Kyi (Burma)
1990	Mikhail Gorbachev (Soviet Union)
1989	Dalai Lama (Tibet)
1988	United Nations Peacekeeping Forces
1987	Oscar Arias Sanchez (Costa Rica)
1986	Elie Wiesel (US)
1985	International Physicians for the Prevention of Nuclear War
1984	Desmond Tutu (South Africa)
1983	Lech Walesa (Poland)
1982	Alva Myrdal (Sweden) and Alfonso Garcia Robles (Mexico)
1981	Office of the United Nations High Commissioner for Refugees
1980	Adolfo Perez Esquivel (Argentina)
1979	Mother Teresa (Albania)
1978	Anwar Sadat (Egypt) and Menachem Begin (Israel)
1977	Amnesty International
1976	Betty Williams (Britain) and Mairead Corrigan (Northern Ireland)
1975	Andrei Sakharov (Soviet Union)
1974	Sean MacBride (Ireland) and Eisaku Sato (Japan)
1973	Henry Kissinger (US) and Le Duc Tho (Vietnam, declined)
1972	prize not handed out
1971	Willy Brandt (Germany)
1970	Norman Borlaug (US)
1969	International Labour Organisation
1968	Rene Cassin (France)